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*The 20th Century Holiness Movement and Korean
Holiness Groups*

Abstract

The Korean Christianity has been influenced by the American mission work whether its influence is good or bad. This study demonstrates how much the holiness movements in America have changed Korea Holiness churches. A schism among the American Holiness churches brought another one among Korean people; a revival in America brought another one in Korea. A theological change in American Holiness circle made the same kind of change in Korea. Therefore, we might study the Korea Holiness movement in relations with American Holiness movement.

KEYWORDS: American Holiness movement, Radical Holiness movement, Korea Evangelical Holiness Church, Jesus Holiness Church in Korea, Oriental Missionary Society (OMS International), Church of Nazarene, Church of God (Anderson)

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Many scholars have studied the relationship between American churches and British churches referred to by many as the transatlantic movement.¹ The writer thinks that this relationship might be similar to the relationship between American churches and Korean churches. Korean churches have been most influenced by American Christianity, so we can call it the trans-pacific movement. This study might be a case study. The writer thinks that the holiness movement should be a kind of trans-pacific movement and this paper will try to find some relationship between the 20th century holiness movement and the Korean church.

The worldwide holiness movements of America as well as Britain and Japan have influenced Korean holiness movements. Major holiness groups in America have tried to have some connection with Korea holiness people and have several holiness denominations, such as the Nazarenes and the Church of God (Anderson) there. However, the first and most influential holiness group was the Oriental Missionary Society (now OMS International), which founded the Korea Holiness Church (now the Korea Evangelical Holiness Church), the oldest and largest holiness group in Korea. This study will begin with OMS and the Korea Holiness Church.

The Identity of Korea Holiness Church as a Holiness movement.

The first holiness person who visited Korea and preached the gospel of holiness was a holiness revivalist named Nakada Juji from Japan, one of the founders of OMS. He and some others were sent to the Russo-Japanese war of 1904 by the Japan Christian Alliance to visit Japanese soldiers as well as Korean churches. At that time, Nakada conducted a lot of revival meetings throughout Korea. He said, "The second coming of the Lord is clearly preached among them, but holiness is not, I preached them holiness which they were glad to hear."² Here we can see that holiness might be a new doctrine for Korean Christianity.

In 1905, Sangjoon Kim and Bin Chung went to Japan and studied at the Tokyo Bible School about the full gospel of regeneration, holiness, divine healing and the second coming of the Lord. These Korean students as well as OMS wanted to start holiness work in Korea. During these years of 1905-1907, the Korean peninsula experienced the Great Revival, which characterized the Korean churches. Before starting a new work in Korea, OMS wanted to know whether there was any holiness work there or not:³

That there is something going on in the religious world of Korea we are quite sure; and of this we are also certain, that the Korean Church needs a second work of grace just now. From some sources we have heard that there are few holiness missionaries, but the Koreans whom we have in our Bible School tell us that there is little or nothing being done to lead the Christians of Korea to the Fountain of cleansing, and that even the new birth is not preached to any great extent. But the fact that there are thousand of seekers, and additions to the churches shows us the wonderfully ripened condition of that people. We feel that there must be a mighty effort put forth by the holiness people to buy this opportunity.

The OMS missionaries explained this situation in relation to the Acts of Apostle, chapter eight. There was great persecution upon the Jerusalem church and Christians in Jerusalem spread throughout the Samaria and preached the gospel there. However, “the revivals at Samaria would not have yielded much permanent result nor even have found a place of record in the Acts of Apostles.” Samaritans had received the word of the Lord and the baptism of water but not even heard of the baptism of the Spirit. Therefore, Peter and John went there and prayed for them that they might receive the Holy Spirit. Thus, Samaritans received the baptism of the Holy Spirit. The OMS missionaries thought, “Korea is God’s Samaria of today in this sense, and that they need the Holy Ghost.”⁴

Even though the Korean people opened the door to the gospel, they all had a desire for seeking the higher Christian life. When OMS started its work in May of 1907, the OMS missionaries were surprised to hear that about 2,000 attended Sunday morning worship in several Presbyterian and Methodist churches. However, they were not satisfied with this Christian life so they pursued the higher Christian experience. The OMS believed that the only way to reach this step of grace was to transform the sinful nature or human depravity by the baptism of the Holy Spirit:

While there continues to be much prayer for *the deepening of the spiritual life* and outpouring of the spirit, yet we are fain to believe that the Korean church needs most of all, i. e. of course those who really converted, is that some “Peter and John be sent them to pray for them that they might receive the Holy Ghost (Acts 8: 14-15). *Deepening of spiritual life* is not sufficient, except as where the Holy Ghost has *first* had opportunity to “*thoroughly* purge His floor,” (Matt 3: 12) and *burn up* the chaff (not pile it up and keep it down), but radically *eliminate* root and branch the feathering His own nest for abode in the heart. Thus and only thus will the spiritual life be permanently deepened.

The OMS knew that there were great revivals. However, they thought it was not possible for a Christian to live a truly spiritual life without the transformation of the sinful nature by the baptism of the Holy Spirit. This was the purpose of the holiness mission in Korea.

When the OMS missionaries arrived in Korea, they surveyed whether or not there were holiness missions in Korea. However, there was no radical holiness mission in Korea:⁵

We found no radical holiness work in Korea. Of course we only visited three of the largest towns and it may be that there is holiness work somewhere in Korea although we are inclined to think not. Of course we found those who spoke much about the outpouring of the Spirit, — but as for radical full Gospel holiness work, we neither saw or heard of it. We visited churches, schools, hospitals and industrial works, but there was no holiness school. — Christian missions are only about twenty-five years old in Korea, and there is real need that as a foundation for the work, there should be a Holy Ghost-filled native ministry. O what an opportunity Korea presents to the Holiness church! Beloved let us buy it.

Then what is the “radical holiness movement” seen in this article? The late 19th century Wesleyan holiness movement had struggled with the Methodist church which disliked the holiness enthusiastic tenet. Confronting this situation, the holiness movement had divided into two groups: a traditional holiness group and a radical holiness movement. The former followed the line of National Holiness Association (NHA), which emphasized the Wesleyan doctrine of regeneration and sanctification and tried to maintain its original goal. Even though the latter group was influenced by the NHA, it had also been influenced by other evangelical movements such as divine healing and the premillennial second coming. The latter group had been called the radical holiness group. The Nazarenes belonged to the former while the Pilgrims (formerly the International Apostolic Holiness Union) belonged to the latter. Also, the latter group had a more enthusiastic worship style than the former. The OMS had been related to the radical holiness group and had many supporters in the radical group.⁶

This emphasis on entire sanctification was found in an article by John Thomas, the first district superintendent of the OMS Korea work. In March 1910 when he had not come to Korea, he wrote in the *Electric Messages*: “It is a great joy to us to be able to go forth under the beautiful words, “Holiness unto the Lord.” The mission teaches a complete deliverance from indwelling sin by the baptism of the Holy Spirit and fire - an experience to be obtained and maintained by the faith through the precious blood of Jesus Christ.”⁷

E. A. Kilbourne introduced John Thomas, the first residence missionary

in Korea, to the Korean holiness people in November 1910 when Thomas arrived in Korea:⁸ “The church in Korea needs the Full Gospel of an uttermost salvation from all sin both committed and inbred, and these friends from England are one with us in giving leeway to the ‘old man.’ Carnality must go where Jesus reigns, for He came to destroy the works of the devil and surely He did not overlook that worst work of the inbred sin.”

The welcome service for John Thomas was held at the Central Gospel Mission Hall in November 13, 1910. Kilbourne gave a sermon using the text of Acts 8, that the most needful thing in Korea, having the same condition as Samaria, was the Second Blessing, the baptism of the Holy Spirit. In response, John Thomas spoke from Romans 1:8-12:⁹ “The faith of the Koreans has gone out into the whole world. The eyes of all God’s people are upon Korea just now and what the Koreans need is the *second benefit* (*Gr. grace*). Our object in coming to Korea is to preach a present deliverance from all sin by the Baptism with the Holy Ghost and a life victorious over sin day by day through the power of God.”

The purpose of the OMS to preach entire sanctification, or Wesleyan holiness is clear in the foundation of the Seoul Bible Institute (Now Seoul Theological Seminary). When the OMS was building the Bible Institute, missionaries from the Presbyterian as well as Methodist churches in Korea planned to start a Union Bible School. They called the OMS missionaries to consult over opening the Bible school together. Mrs. Cowman wrote:¹⁰

The plan proposed seemed quite plausible, and everything went smoothly and pleasantly, for it is our hearts to be “helpers” to all who name the name of Christ. Doctrines to be taught were talked over and the brethren of the Committee decided they WOULD NOT have Wesleyan Holiness taught; but we stated our case clearly that that was what God had sent us here for bidden up teach, and it would have to go down in the Constitution that we were free to teach it if we united in Bible Training School work. Day after day committee meetings were held, which only amounted in fact to their trying to cause us to give up the teaching of Wesleyan Holiness. — At first our Methodist brethren stood with us, but have finally decided they would “take their chance” in teaching the doctrine. We felt it too important a matter to take any chance on, that it is the very foundation of Methodist doctrine, and if we lower the standard and compromise, what have we better than others? So being refused our liberty in the proposed Union Bible School, we were compelled to step out alone, to go with Him “*without gate, bearing His reproach*.” — We are not ashamed of the doctrine, and we believed the day is coming here when Holiness shall no be cast out as some awful heresy to be feared, but it shall be held as one of the most precious truths in the Word of God.”

As noted above, we can see that the identity of Korean holiness was to spread the gospel of holiness. The content of the gospel could be summarized in following: 1) the second grace following the regeneration; 2) cleansing from inward sinful nature (often called inbred sin, depravity, original sin, or the old Adam); 3) the work of the blood of Christ and the baptism of the Holy Spirit; 4) being called to the baptism of the Holy Spirit because it could be only possible by the work of the Holy Spirit; 5) being called to full salvation, which includes forgiveness of guilt as well as liberation from sinful nature; 6) being called to present salvation because it should be made in this world, not after death; 7) this holiness experience having brought power for the mission by the Holy Spirit. The OMS missionaries in the early Korean Holiness Church had clearly planted the doctrine of Wesleyan holiness, which had been inherited from the 19th century American Holiness movement as well as the 18th century Wesleyan revival.

The OMS Holiness Church in Korea and Trans-Pacific Holiness Movement Before World War II

Lettie Cowman suggested that the holiness mission field needed well-known holiness proponents: "We trust God to lay it upon the hearts of some of our good teachers of Holiness, both in America and Britain, to come here for few months each year to help us press the battle. We do praise God for the privilege of pioneering a Full Gospel here, but we need the help and counsel of old saints who have gone through many a battle before us."¹¹ The OMS invited a lot of holiness proponents to her mission fields in Japan as well as Korea.

Holiness proponents had strong desire to go to the mission field as well. There were two major reasons: Pentecostal expectation and premillennial hope of the second coming. As seen above, the holiness experience was a synonym for the Pentecostal experience because holiness means baptism of the Holy Spirit. As the early Christians went to the world to spread the gospel after Pentecost, holiness people after their experience traveled throughout the world spreading the Pentecostal experience. Therefore, as soon as the holiness movement started in their home country, it spread out in other countries after the model of the Acts.

The late nineteenth century evangelicals had a strong expectation of the second coming of Jesus Christ who might return after their spreading of the gospel. Therefore, many evangelicals thought that the gospel of Christ should reach throughout the world. Thus the mission zeal for the world came out. Some holiness people, the so-called radical holiness group, shared the premillennial vision of mission with late 19th century evangelicals.¹²

Among the holiness proponents who visited Korea in the 1910s were H.

C. Morrison (1910, a Methodist and founder of Asbury Theological Seminary), Joseph Smith (1911, Methodist and president of the National Holiness Association), McPherson (1912), Watson (1914, prolific holiness writer and a Wesleyan Methodist), John Paul (1917, a Methodist and professor of Asbury College and Seminary), and Geo. Demsie (1918). From this list, we can find that the OMS's relationship with the holiness movement was not restricted to the radical holiness wing of the International Holiness Union. Morrison, Smith, and Paul were mainline holiness people. OMS had tried to maintain a good relationship with the broad holiness movements in America as well as in Britain.¹³

H. C. Morrison visited Korea in May 1910. At that time, he influenced MyungHun Lee, then a Presbyterian, who left his own church and became a holiness evangelist. He studied at the Tokyo and Seoul Bible schools. He was the first graduate of Seoul Bible School. Morrison conducted revival meetings in many Korean churches as well as the OMS Gospel Hall. Many missionaries welcomed his holiness messages. Later, he was a great help to Robert Chung, the founder of the Church of Nazarene in Korea.¹⁴

Among the holiness revivalists, Dr. Watson should be mentioned. He led the first ordination service in the Korean Holiness Church in May 1914. Watson wrote a lot of holiness books, such as the *Holiness Manual* as well as books on the second coming, such as the *White Robe*. Two books were translated into the Korean language and became standard textbooks of the Holiness Church in Korea. Watson also led a lot of meetings besides the OMS meetings, including those in the Pierson Bible School and Salvation Army.¹⁵

According to a study of William Kostlevy, there was some struggle between radical holiness groups of God's Bible School and mainline holiness groups, such as Asbury College.¹⁶ The former criticized the latter of being a compromised group because the latter remained in the Methodist church. Here the OMS's position was a little bit ambiguous. From the beginning, the OMS had a strong relationship with God's Bible School. However, the OMS had a good friendship with Asbury College and the National Holiness Association.

However, most OMS missionaries before 1920 came out from God's Bible School. One of the most important events for OMS leadership was the Great Village Campaign in the 1910s. Cowman conducted the evangelistic campaign for spreading the gospel throughout Japan with help of the Stewart Foundation in which William Blackstone, the author of *Jesus is Coming*, was a director of the fund. Cowman went to God's Bible School recruiting gospel workers. The "Ten Young Men" responded to Cowman's call and their ship dropped anchor in Yokohama on January 20, 1917. Their names were Lewis Hiles, John Orkney, Rollie Poe, William Miller, Vernie B. Stanley, Everette

Williamson, Paul Haines, Edward Oney, William Thiele, and Harry Wood. After the Great Campaign in Japan, six of the ten went to Korea and conducted the campaign there; two of them, Wood and Haines, became the OMS field directors.¹⁷

In the 1920s, the International Holiness Church became the Pilgrim Holiness Church and had its own mission board. The OMS' relationship with the group lessened and the relationship with God's Bible School also became weak. However, the OMS' connection with the mainline holiness movement had been strengthened. Paul Haines attended Asbury College in 1926. Children of OMS missionaries entered the Asbury College rather than God's Bible School. For example, grandchildren of E. A. Kilbourne were graduates of Asbury. Mrs. Cowman visited Asbury College and asked students to participate in the OMS mission. Mrs. Cowman ordered hundreds of copies of *Stream in the Desert* and *The Missionary Warrior* to be given to each student.¹⁸

George Ridout, a professor of Asbury, visited the OMS church in Korea as part of his two-year around-the-world missionary tour in 1929.¹⁹ Ridout was a close friend of Morrison and his synthesis of holiness experience and fundamentalist theology would characterize Asbury College and Asbury Seminary. In addition, Ridout also had a close relationship with other holiness groups, such as God's Bible School.²⁰ Ridout commented on the characteristics of Korean Christians:²¹

If there is such a thing as genius for religion I would say the Koreans have it to the most unusual degree! Their early meetings at 5:30 a.m. are attended by hundreds. — As we preached holiness — day by day they just drank in the truth and then drove it home to their souls by the altar services in which everybody prayed, as their bodies swayed and their whole souls went out in intense prayer and agonizing intercession.

Another link between Asbury and the Korean Holiness Church were Southern Methodist Missionaries. Willard Cram, an Asbury graduate of 1898, was one of the revivalists of the Great Revival of the 1900s. However, the most important person in relation to the Korea Holiness Church was Marian B. Stokes, who received a D. D. from Asbury in 1933. He had actively participated in the Great Revival and was the originator of the One Million Saving Soul Movement from 1908 to 1910. Stokes had a strong position in the holiness movement and was a famous holiness revivalist in Korea. He also worked with Robert Chung, the founder of the Nazarene Church in Korea for the publication of the *Holy Fire* in 1930s. Three of his sons graduated from Asbury College. Stokes was the main speaker several times at the annual conference of the OMS Holiness Church in Korea.²²

Perhaps John Thomas was the connection between the American holiness movement and the OMS Holiness Church in Korea. In March during the First Independent Movement, one of the most important national movements in modern Korean history, Thomas was badly injured by Japanese military who thought Thomas supported the independent movement. After the incident, Thomas returned to America and made Wilmore, Kentucky his new hometown. Thomas introduced the Korean Holiness church to Americans and worked fundraising for OMS work in Korea. Thomas was a member of the Board of Trustees of Asbury College and a close friend of Morrison.²³

In 1931, another important holiness proponent visited the Korean mission field. Elmer E. Shelhamer, Free Methodist and worldwide holiness revivalist, came over to Korea and conducted the holiness revival meeting at the annual conference of the Korea Holiness Church.²⁴

Having already had a great influence on MyungChik Lee in 1909 while he conducted the revival meeting at Tokyo Bible School,²⁵ Shelhamer always combined the holiness message with healing work and was committed to original “radical holiness” doctrine. For a long time, Shellhamer based his ministry on God’s Bible School and clearly rejected the gift of tongues, the Pentecostal concept of the baptism of the Holy Spirit.²⁶

In 1933, the OMS Holiness Church in Korea declared its self-governance with approval from OMS. It seemed to make the Korean church a full national church. However, this declaration of self-governing was not successful because the Korean church still needed support from the OMS. Without self-support, there was no self-governance. Finally in 1936, the OMS declared the OMS’s control over the Korean Holiness Church.

After the declaration of 1933, the OMS Holiness Church in Korea decided to send their representative to America and establish a new relationship with the holiness group. The leaders of the Korean church thought that the self-governing church could make direct contact with the holiness church at a denominational level, rather than through the OMS, a mission society. The Korean church needed friendship and financial aid. At that time the Pilgrim Holiness Church sent an invitation to a Korean delegate to the annual conference in Chicago in 1933, and SukMo Choi, a long-time interpreter of OMS and one of the board members, was chosen for that position. Choi was guided by the OMS and participated in the Pilgrim Convention and revival meetings of God’s Bible school, visiting Asbury and Taylor Colleges. He was particularly impressed by the God’s Bible School’s meeting. Choi’s visit in 1933 was the first and the last chance of any official delegate of the OMS Holiness Church in Korea before World War II. Unfortunately, the relationship between the Korean Church and American Holiness groups did not develop any further.²⁷

As will be seen in the following chapter, the second half of the 1930s was a trial period in the history of the OMS Holiness Church in Korea. There was a significant schism in the church. Finally many important leaders and self-supporting churches were separated from the OMS Holiness church and joined the Church of God.

At the turn of the 1940s, there was war between America and Japan. America had sent a lot of missionaries to Korea, but Japan had controlled Korea as her colony. Many American missionaries were forced to withdraw their work and personnel from Korea. The OMS was not an exception. All OMS missionaries in Korea left their mission field in November 1940 and were forced to cut off all relationships and financial support to the Korean church. The Korea Holiness church became a self-supported church and became self-controlling one. From this time, the Korean Holiness Church became a full national church. However, the Japanese colonial government had controlled Korean Christianity during the last period of her colonialism.

Robert Chung and the Trans-pacific Holiness Movement before World War II

We should mention Robert Chung (Korean name was NahmSu Chung) when we talk of the holiness movement in Korea as a trans-pacific one. He was the first Korean holiness person to study in America. Robert Chung, a great holiness revivalist, began the Nazarene church in Korea. He had connected with Southern Methodists, the OMS, the Church of God (Anderson), and finally, the Nazarene Church. Essentially, he did not want to belong to a specific group. In order to preach the full gospel, he was ready to join any group.

Robert Chung was born in the northwestern part of Korea. When he was born, the Korean peninsula was a heathen country. Dr. Hunter, a Presbyterian missionary, did his evangelistic work in Chung's village. First, his grandmother-in-law was converted to Christianity and she influenced her family. Finally, Chung became a Christian at the same time that the Great revivals began and Dr. Hunter was one of the important leaders of it. The revival influenced Chung and he became voluntarily an evangelist.²⁸

At the beginning of the 20th century, the destiny of the Korean peninsula fell to Japanese imperialism. Many Korean nationalists were angry about Japanese colonialism and one of them was Mr. C. H. Ahn who was born in Chung's hometown. Mr. Ahn was his hero and provided Chung with an opportunity for new learning. After severe persecution, Ahn finally decided to go to America with Chung, whose help Mr. Ahn needed to make the journey to America. In February of 1910, Mr. Ahn and Chung left Korea for China, Russia, England, and finally they arrived in New York as political refugees.

After a week of wandering they traveled across country to California where Mr. Ahn's family lived. Chung separated from Mr. Ahn there and worked in a hotel for a living for several years. However, he had a strong desire for further study and decided to go east.

Providentially, Chung and his friend made a schedule to go to Kentucky. During the journey, he met Dr. H. C. Morrison, president of Asbury College and an important holiness leader. He recommended that these two Koreans attend his school. It was in this year which Chung and his friend enrolled at the college.

In October of 1916, Dr. Morrison held a fall revival campaign for the college. The invitation and altar services came as a marked revelation to him as he watched the young people going forward to fling themselves across the altar for prayer. With wide eyes he saw others gather around them and began praying with great volume, beating them on the back. At first, Chung thought this was a rather amusing way for college student to act. However, the Holy Spirit convinced him of an inner pollution that seemed contrary to the law of God and moved his heart. He began to shake and the Spirit seemed to lead him irresistibly to the altar. After walking down the aisle and kneeling at the altar, the Korean thought he had stepped into an earthquake or storm. This sort of procedure was difficult for him to understand.²⁹

After the meeting, Chung went back to his dormitory. In the basement of the building, there was a chapel. There he could lock the door and pray in private. Soon, the Lord resealed his will to the young Korean through His word. "For this is the will of God, even your sanctification" (I Thess. 4: 3). Chung felt God's appointment to a life devoted to the ministry. Chung had his own Pentecostal experience. This experience of heart purity and power led as the base of a dynamic holiness ministry in Korea, a ministry that was to earn for him the title of "the Billy Sunday of Korea."³⁰

Robert Chung had worked with Morrison as a guest speaker at his meeting, and became a member of the Kentucky Methodist Conference, remaining as a member of this conference for number of years after returning to Korea. More importantly he had a contact with Dr. E. Stanley Jones, a famous missionary to India. Jones encouraged Chung to return to Korea as an evangelist to his people under the Methodist board. Chung talked with the secretary of the board, but his emphasis on preaching the doctrine of holiness was not positive for the board so he was rejected.

Immediately afterwards, Chung visited several holiness camp meetings. He had an opportunity to testify at a big holiness camp meeting in Delanco, New Jersey. He voiced his desire to return to Korea. That gathering caught the spirit of the Korean and promptly gave him an offering of \$800. After that, he visited the Hollow Rock Camp Meeting in Ohio which gave him support for a number of years while carrying on his work in Korea. Back in Wilmore,

Chung deposited his money in the bank, and discovered that Dr. Morrison had deposited \$600 to his account. Now with over \$2,000, he began final preparations for sailing. In the winter of 1926, he reached native soil at the southern port city of Pusan.³¹

At first, Chung worked with Southern Methodists in Korea. In Seoul, he was able to find lodging with Dr. J. S. Yang, a general superintendent of the Methodist Church. Immediately afterward, his reputation as revivalist became famous and Presbyterians as well as Methodists opened door to him. However, the most familiar group with him was the OMS Holiness Church. In 1931 he joined in the Holiness Church in Korea. The Korea Holiness Church welcomed him as a director of the board of managers, the highest meeting in the OMS Korea mission field.³² Chung was also a main speaker at the Annual Conference of 1932. It shows us how much OMS and the Korean Church welcomed him. Robert Chung reported about his meeting:³³

This year our annual conference was the greatest meeting, so far as I have seen. A thousand or more of us were drunk with the new wine. The 2 p. m. to 10:30 p. m. missionary service was the best of all. By the leading of the Holy Spirit the people shouted and praised, piling their hair pins of silver and gold, watches and spectacles, rings and money in the offering box. They also pile their dresses, garment, blankets, quilts, hats, caps, and song books. Bibles and even their return railroad tickets. They said they would walk to their homes. The man who lived farthest away who gave their railroad ticket had to go 334 miles to his home. Some of our brothers and sisters gave their houses and land. One of our preachers put his rice field in the hands of God. It was all the property he had.

One of the most important things which Chung did was to invite the Asbury College Foreign Missionary Team to Korea. The mission team consisted of the so-called "Asbury Trio": Eugene Erny, V. Kirkpatrick, and J. Byron Crouse. While making evangelistic journey, they published their bulletin *Unto the Uttermost Part of the World* where the editor wrote, "'A world school' is the title often given Asbury College, and we have journeyed thus far and near as a school standing for the Bible and true spiritual things."³⁴ In Korea, the Asbury team conducted evangelistic campaigns throughout the country from north to south. With the help of Robert Chung and the OMS, they received warm cooperation from all denominations including Presbyterians and Methodists. They erected a big tent and played music. It was a new method of evangelism in Korea.

One of the important campaigns in Korea was the Pyeng-Yang Revival, which occurred in the last week of October 1930. Dr. MacCuen, a spiritual and dynamic president of Presbyterian Boys' College, arranged this meeting

primarily for students of the various Christian schools operated by the Methodist and Presbyterian boards. Dr. MacCuen told the Asbury trio his hopes and prayers were for a real old-fashioned revival. The large auditorium on the Presbyterian school was used for the three main services of the day: an early morning prayer hour, 11 a.m. students' mass meeting and an evening public service.

Every morning at six o'clock hundreds of people gathered for prayer and always a message was brought on the subject of the scriptural holiness. Great numbers felt their need of the fullness of the Spirit and sought for this experience at this service. At eleven o'clock all the students from the co-operating schools marched to the auditorium to listen to an evangelistic message. In the evening the service was thrown open to the public and the large building which seats between five and six thousands was always filled. With every invitation a great number came forward for prayer and many prayed through to definite victory. Conviction was deep and sin was made exceedingly sinful by the power of the Holy Spirit.³⁵

As well as starting the evangelistic campaign in Korea, the Asbury trio worked in Japan, China, and throughout the world. This group was very important for the world holiness movement. In China, they worked with OMS as well as with the National Holiness Missionary Association. After the worldwide campaign, Eugene Erny joined the OMS and pioneered the holiness work in India and became president of the OMS later. Kirkpatrick joined the National Holiness Missionary Association (NHMA) Kenya work.³⁶ Crouse's son, J. B. Crouse, is present President of the OMS International, who has spent more than 30 years in Korea.

Robert Chung, with the help of the OMS, started the Tent Evangelistic Campaign after the annual conference of 1932. Perhaps the Asbury trio influenced him. For more efficient method of evangelism, he decided to have a large tent, a music band, and a truck for transportation. Robert Chung went to America to do fundraising. His Asbury classmates and Dr. Morrison provided fund for Chung's campaign. At that time, a truck was not familiar in Korea and a music band was enough to attract native Korean people. It helped Korean people to attend Chung's evangelistic campaign tent, which provided seats for several thousand people. Even though Robert Chung worked with the OMS Holiness Church, he drew a lot of cooperation from Presbyterians as well as Methodists. In fact, his campaign was an associated meeting of local churches from all denominations, but his message was clearly scriptural holiness.³⁷ This campaign brought remarkable growth to the OMS Holiness Church in Korea in the early 1930s when the Holiness Church became the third largest denomination after Presbyterian and Methodist and

exceeded the Salvation Army and the Seventh Sabbatical Church.³⁸

There was, however, a great trial in the Holiness Church in mid-1930. The main problem was the political system of the OMS Holiness Church. America experienced the Great Depression in the early 1930s so that fundraising was difficult for the OMS. The OMS asked the Korean Church to be a self-supporting church and then a self-governing church. However, the Korean Church wanted a self-governing body but it still needed support from the OMS, they thought. Meanwhile, the Korean Church declared the self-government, however, without self-support. The OMS headquarters could not accept this declaration and stopped their support. There were two parties in the Korean Holiness Church: a pro-OMS group led by MyungChik Lee, a long-time leader of the Korean Church and an anti-OMS group led by some northwestern Christians of the church who admired and supported Robert Chung. Finally, the anti-OMS group separated from the Holiness Church and joined the Church of God (Anderson). Robert Chung also broke away. However, he worked his holiness ministry independently.

The link between the Church of God and the anti-OMS group was TaeYoung Song, who studied at the Bible School of the Church of God in Japan and introduced the Church of God to Korea. When the separation happened, the anti-OMS group joined Song's new group. At that time the Church of God mission had a history of several decades in Japan. Some Korean ministers representing eleven churches of the anti-OMS group visited a Church of God in Tokyo. They became seriously interested in the Church of God and severed their relations with the OMS Holiness Church. Upon the request of K. Y. Kim, a helper of Chung, Adam W. Miller, A. F. Gray and a Japanese Nazarene leader visited this group in Pyeng-Yang during their tour of East Asia in 1937. These congregations were mostly self-supporting and carried on under their leadership, encouraging them through correspondence with the Missionary Board of Church of God.³⁹

With the help of the Church of God, K. Y. Kim had a chance to travel to America, a dream of all Koreans of that time. His trip had two goals: 1) to introduce the Korean Church to the Church of God in America, and 2) to study theology for the future of the Korean Church. K. Y. Kim and Miller of the Missionary Board of the Church made a lot of trips to fundraise. The situation of the Korean Church appeared throughout journals of the Church of God, such as *Gospel Trumpet*.⁴⁰ K. Y. Kim studied in Chicago first and graduated from Anderson Theological Seminary and finally earned his Ph. D. from University of Chicago. He did not return to Korea; he became a New Testament professor of Boston University School of Theology instead.

The Church of Nazarene in Korea was also built by a Japanese work of the church, which was under the direction of Dr. W. A. Eckel and Rev. Nobumi Isayama. During the period of Japanese colonialism, many Koreans made

their way to Japan for higher education. Among them, SungOak Chang studied theology in OMS Bible School in Tokyo. However, disappointed with the schism of the holiness church in Japan, he came in contact with the Nazarene work in Japan.⁴¹

It seemed good to all concerned that Chang should go back to Korea and open up a work for the Church of Nazarene. It was decided that the work should begin in Pyeng-Yang in 1932. After that, Isayama asked Chang to open up a church in Seoul and Chang started a new church there in 1938. However, Nazarene churches in Korea before World War II were laid under the direction of the Japanese Church.⁴²

All holiness churches in Korea, the OMS Holiness Church, the Church of God, and the Church of Nazarene suffered from Japanese control because of their view on the second coming of Jesus Christ. For the victory of the Pacific War, which had been conducted against America, Japanese colonial government made an ideology, the so-called KukCheMyungJing(WÔšTòa), a kind of emperor worship which forced Korean people to worship this Japanese emperor. The Korean Holiness Church could not obey this Japanese order because of their belief in the coming Lord who might judge even the emperor at the time of the second coming. The Korean Holiness Church disbanded and was closed as an anti-Japanese group in December 1943. The Church of Nazarene faced the same destiny as the Holiness Church. Instead of the closing, however, the Church of God was forced to join the Presbyterian Church by the Japanese government, which tried to create one church for her easy control over Christianity.

The Korean Evangelical Holiness Church and the American Holiness Movement after World War II

August 15, 1945! This is the day of liberation of the Korean people from Japanese colonialism. Also this opened a new period in the relationship between the Korea Holiness Church and OMS. As seen above, the Korean Holiness Church declared itself self-supporting and self-governing in 1940, even though it was under Japanese power. After the war, this declaration was recognized. However both groups recognized the need for interrelationship.⁴³

After World War II, one of the most important roles of the OMS was to introduce the Korean Church to the Evangelical world. In fact, the American Holiness Movement during the war participated in the founding of the National Association of Evangelicals. Many holiness groups became a part of the large evangelical movements.⁴⁴ The OMS was a founding member of Evangelical Foreign Missions Association. Eugene Erny of OMS was once a chairman of the foreign mission committee of NAE.

There was great ecclesiological and theological struggle among the Korean churches in 1950s. One was on an ecumenically oriented, liberal side of NCC

and the other was a fundamentalist, an ICCC related group. The third group was the NAE-oriented, moderate evangelical group, which included the Holiness Church in Korea. Indeed, most Korean Christianity is evangelical and Dr. KyungChik Han of the famous YoungNak Presbyterian Church was the representative.

The relationship of the Holiness Church with the evangelical side of Christianity can be seen in the work of Elmer Kilbourne. The Korean War of 1950-1953 produced a lot of homeless children. These moved Elmer's heart to do something. However, the OMS could not handle such a vast project. He interested Bob Pierce and the World Vision, World Relief Commission, and other charity organizations, such as the Christian Children's Fund, Holt Adoption Agency and so on. With their help, 76 orphanages, with 12,000 orphans, were established under the direction of the Korean Holiness Church.

Bob Pierce was an especially important figure who helped the OMS work in particular, as well as the Korean churches, in general. Bob Pierce conducted the revival campaign with Eugene Erny in Korea. Mrs. Erny said, "By now you must have heard of the great revival in Korea. Bob and I preached to more than a million people and saw over 25,000 decisions for Christ. And Brother Erny, I saw apostolic miracles in Korea. I saw paralytics leaping and walking and praising God."⁴⁵ For Korean orphanages, Pierce established World Vision, which eventually became one of the largest charity organizations in the world. Elmer Kilbourne, one of Pierce's closest friends, said, "He's the only man I know with the ability to vicariously suffer with people who hurt. He can put his arms around the filthiest child and pray with genuine tears of concern. He'd be so hurt by need that he'd make impossible promise — and burn himself out making those impossible good."⁴⁶

Kilbourne also had a connection with NAE which asked him to direct its subsidiary, the World Relief Commission in its relief effort in Korea. The commission was able to obtain free surplus commodities from the American government, such as milk powder, corn meal, cheese and cooking oil. By the time WRC work ended in 1969, it was bringing in two million pounds of food per month and some 76,000 people a day were being provided with food at approximately 120 churchyard distribution points.⁴⁷

This relationship with the evangelical world eventually made a change to the English title of the Korean Holiness Church. Originally the title of the church was the OMS Holiness Church in Korea. After the OMS gave up its control over the Korean Church, the title was simply the Korean Holiness Church. After World War II, the official name of the church was the Christian Holiness Church of Korea. However, the OMS missionaries advised the Korean Church to omit the title "Holiness" because it created confusion with the Pentecostal Church in America. Many supporters of OMS International have the title "evangelical" as well, such as the Evangelical Church of North

America and the Evangelical Methodist Church.⁴⁸ The new title of the church was the Korea Evangelical Church, made in 1974.

There were also struggles over methods of evangelism after the Korean War. Originally, the OMS rejected the indirect evangelism, such as education, medical work, and social welfare institution. The unique characteristics of OMS in comparison with other mission boards were its direct ways in evangelism, such as village evangelism, market day evangelism, and tent evangelism. The OMS did not want to confuse evangelism with westernization, and they thought the most powerful means of evangelism should be the word of God, either written or oral. However, relief work of Elmer Kilbourne made the old generation leaders of the Holiness Church, such as MyungChik Lee, confused, because he rejected those methods and considered them as non-evangelical. However, Kilbourne said, "You might say we are reaching the soul through the stomach. — We have produced over 100 churches in three years through our food program."⁴⁹ But the new generation of the Korean Holiness Church welcomed this new approach.

After World War II, many Koreans including the leaders of the Holiness Church wanted to go to America. The first Korean from the Holiness Church who went to America after the World War II was HyunMyung Park, the general superintendent, who visited holiness churches and camp meetings to make new relationships with the American churches. In the 1950s OMS invited several important figures, such as ChangKun Kim, Eungcho Kim, and SungBong Lee to OMS Headquarters and holiness conventions while introducing them to the evangelical world like the annual assembly of NAE. OMS was a channel through which the Korean Church met the other holiness and evangelical people in America.

One of the dreams among all Korean students is to study abroad. After World War II, some persons of the Holiness Church in Korea went to Asbury to study. Perhaps the first student was SangJung Park, a son of HyunMyung Park who later worked in the WCC headquarters. After him, JinKyung Chung, Jonathan Lee, and John Cho studied at Asbury and became professors of Seoul Theological Seminary. Among them, John Cho was the man who changed the theological climate of the seminary. John Cho had been interested in the theology of John Wesley. During the mid-20th-century, the rediscovery of John Wesley was made in the English-speaking world. John Cho was deeply influenced by the rediscovery of Wesley and tried to rebuild the seminary based on the theology of Wesley. There was some struggle between the old generation of MyungChik Lee and the new generation of John Cho, who had been the leader of Wesley's study in Korea for many years. The seminary emphasized the theology of Wesley rather than the fourfold gospel and lost some interest in divine healing as well as premillennialism. Holiness theology of 19th century had been criticized as a

distortion of Wesley's theology. Perhaps this trend might have been followed after Asbury seminary, a majority of whose faculty and students were Methodists.

Since the 1990s, however, a recent study of the holiness movement has been introduced to Korean Holiness Church. In America, there was a significant study of the holiness movement which produced many important books, such as *Holiness-Pentecostal Movement in USA* by Vinson Synan and *Theological Roots of Pentecostalism* by Donald Dayton, both of which were translated to Korean. This new study was helpful in understanding the background and theology of Holiness Church there. In fact, the Korean Church did not know their background, the 19th century holiness movement, which should be a bridge between John Wesley and the Korean Church. The author is working to connect the gap between the American holiness movement and the Korean church. This is not an easy work because a strong nationalistic trend of the Korean Church in the political and academic world ignores the story on the American side. For this purpose, the author wrote the *Concepts of Holiness of 19th Century Evangelicalism* (1997); *Major Currents of Modern Evangelicalism: A Study on the Background of the Holiness Church in Korea* (1998); *Early History of the Korea Holiness Church: Its Background and Early Development* (2001).

In the late 1980s, there emerged a tendency within the Korean Church, re-emphasizing the historical root of the Holiness Church. In the 1990 General Conference, the English name of the denomination was changed to the Korea Evangelical Holiness Church, reinserting the word "holiness." However, the title in the Korean language remained unchanged as the Christian Holiness Church of Korea since World War II.

Still, there are major struggles of identity in Korea Evangelical Holiness Church. Some people thought we should return to John Wesley because we are Wesleyan. However, others insisted, even though Wesley should be the theological root of the Holiness Church, the 19th century holiness movement is its direct origin. Surely, the 19th century holiness movement was rooted in Wesley's revival. However, the holiness movement has made a lot of changes in terminology, such as the eradication of depravity and the baptism of the Holy Spirit, which cannot be found in the writings of John Wesley and the addition of new ideas including divine healing and the premillennialism that came out of the 19th century evangelicalism rather than John Wesley. This is an unsolved problem. However, many holiness people wanted to make their own identity, different from the Methodist Church. Therefore, the most important heritage of the church might be the fourfold gospel.

A recent theological trend of the Korea Evangelical Holiness Church might be to make a new relationship with Pentecostal churches. Holiness movements had used the Pentecostal terminology from the beginning. However, problems associated with speaking in tongues make the holiness movement different

from the Pentecostal movement. If speaking in tongues is not a serious problem, differences between the holiness movement and the Pentecostal movement are not important. Indeed, the Korea Evangelical Holiness Church did not reject speaking in tongues in their churches. Many important leaders of the church have openly declared that they have the tongues experience so that it is no longer a problem in the dialogue with Pentecostalism.

The Holiness Church, however, did not accept the Pentecostal view on the baptism of the Holy Spirit. The constitution of the church identified holiness experience with the baptism of the Holy Spirit. Many Pentecostals did not insist as well that speaking in tongues is the unique gift that followed the baptism of the Holy Spirit. The tongues might be one of many gifts of the baptism of the Spirit. Recently, Paul Cho of Yoido Full Gospel Church emphasized the importance of holiness in Christian life. The restoration of the Pentecostal experience might give the Holiness Church a new dynamic which it once lost.

This kind of transition was made in recent years. Bitter controversies on tongues between the holiness and Pentecostal movements in America were repeated in the Korean church. From the beginning to now, the OMS rejected tongues as a genuine experience of the Holy Spirit. An editorial on “The Tongues’ Movement” appeared in the *Electric Messages* of February 2, 1909. The OMS stated its position on the baptism of the Holy Spirit, the direct and primary result of which is heart-cleansing, not a tongues experience.⁵⁰

This position has been repeated in recent OMS writings. Wesley Duewell, a former OMS president, clearly said, “Some Christians teach that the proof of the Spirit is that the person speaks in tongues — this is obviously incorrect.”⁵¹

The Holiness Church in Korea had the same view as the OMS, perhaps, until the 1970s. MyungChik Lee worried about the tongues’ movement very much. In the *Living Water* of 1930, when the Pentecostal movement entered Korea, he wrote that it was wrong to maintain that the evidence of the baptism of the Holy Spirit was tongues.⁵² When Jasil Choi, mother-in-law of Paul Cho and co-founder of Yoido Full Gospel Church, wanted to study at Seoul Theological Seminary in the 1950s, someone advised her not to study there because the school did not accept tongues people.⁵³ MyungChik Lee wanted to know whether new students exercised tongues or not. Since the 1970s, however, the tongues experience has been widely accepted as evidence of experience the Holy Spirit in the Korean Holiness Church.

The holiness movement as a trans-pacific one can also be seen at the level of laypersons. On the staff of Men For Missions International (MFMI), the laymen’s voice of OMS, Richard Capin, a former vice-president of a Texas oil company, made a world tour of mission fields which took him to places throughout Korea. After seeing the work of the Holiness Church in Korea,

he could not escape God's persistent voice telling him to start MFM in Korea. Capin met another Korean businessman, WonChul Kim, who had received a vision for the spread of the gospel. These two lay businessmen worked together founding the Men's Evangelistic Association, which became one of the strongest arenas in the Korean Evangelical Holiness Church.⁵⁴

The OMS International started its mission to Japan in 1901, to Korea in 1907, and to China in 1925. Asian countries were the original mission fields of the OMS. However, no field had a relationship with the other until the 1970s. A major obstacle was the anti-Japanese feeling of other Asian countries caused by Japanese colonialism of the first half of the 20th century. However, the holiness people in Asia needed a fellowship in Christ.

In 1967, the year of the 50th anniversary celebration as a national denomination, the Japan Holiness Church invited some representatives of the Korean and Taiwan Holiness Churches in recognition of the extent of OMS work in Asia. With some serious hesitation, Korean leaders accepted the invitation from the Japan holiness people. In the following month, the 60th anniversary of the Assembly of the Korean Holiness Church was held. Edwin Kilbourne suggested to Korean leaders that Dr. Kurumada be invited as the keynote speaker to the assembly. In spite of many problems, the idea was realized. The speech of Kurumada became a momentum for fellowship for the Asian Holiness people. As a result of the meeting, Asia Pacific Holiness Church Association was formed and its meetings were scheduled for every other year. Since 1969, a member church of the Association hosts the meeting and the membership has been extended to India, Hong Kong, Indonesia and the Philippines.⁵⁵

Another important aspect of the trans-pacific movement is the movement of the Korean Holiness Church to America. Many Korean Christians have migrated to the United States in the past several decades and carried their Christian fervor with them. It has been estimated that nearly 70% of the one and a half million Korean immigrants in the States might attend a church service. With this trend, the Korean Evangelical Holiness Church established a regional conference in America of about 150 local churches.

Other Holiness Groups in Korea and American Holiness Movement after World War II

As mentioned above, all holiness groups were shut down in the last part of the Japanese Colonial period. The OMS related holiness church rebuilt after the liberation. However, other groups, such as the Church of God and the Church of Nazarene, took time to reorganize.

Robert Chung had also played an important role in the reconstruction of the holiness groups. The Church of God was closed at the end of the colonialism and joined the Presbyterian Church. After the liberation, the

churches of the Church of God began to gather. However, the Mission Board of the Church of God (Anderson) did not have a strong relationship with the Korean Church for more than 10 years after the World War II. The Church of God needed some help from the American Church. Therefore, the Church of God in Korea asked Robert Chung to make some relationships with the American holiness groups. In 1946, he made another trip to America and tried to make some relationship with the Nazarene Church.⁵⁶

The American holiness movement, however, knew about OMS and its works in Korea. The Nazarene Church in America did not want to make any trouble with the OMS work in Korea so its response to the suggestion of Robert Chung was very negative. When Chung visited America again in 1947, the American Nazarene Church thought that the OMS-related holiness church could not cope with the need of the entire Korean people. Finally, the Nazarene Foreign Mission Board decided to do holiness work in 1948. With this decision, O. J. Nease, the general superintendent of the church, visited Korea the same year.

While visiting Korea in October 1908, Nease talked about Nazarene doctrine and policy with Korean pastors, most of whom were Church of God members, and confirmed their identity as Nazarene. Nease declared October 25 of 1948 the official day of Korean Mission. It should be noted that the Nazarene Church during the Japanese colonial period was under the leadership of the Japanese Nazarene Church. After World War II, the former Church of God and several Nazarene people were united as the Nazarene Church in Korea. Chung was the local superintendent of the church.⁵⁷ Since then, the Korean Nazarene Church has maintained a solid relationship with the Nazarene Church in America.

The title of the Church of Nazarene was always a problem because it was strange for Koreans familiar with Presbyterian and Methodist churches. When the Nazarene Church came to Korea after World War II, the Korean pastors asked Nease to change the title to the Holy Church. However, it was not accepted. After several decades, the Nazarene Church in Korea brought up the title problem again and added "Holiness" to their original title. Therefore, their new Korean title was the Holiness Church of Nazarene in Korea even though its English title remained the same. This reflected acceptance of the "Holiness" title in Korean Christianity. There are 253 local churches and 19,181 full members in the Holiness Church of Nazarene in Korea according to its statistics from the year 2000.

However, there was a struggle among Nazarene people. Some Nazarenes doubted the leadership of Robert Chung and withdrew their membership from the Nazarene church. They formed the Church of God and restored their relationship with the Church of God in America. Following the Korean War, the American Church sent various aids to Korea and in 1961 Kenneth

Good was sent there as the first residence missionary. The Church of God in America helped in various ways, such as its support for local church, and the founding institutions for social welfare as well as ministerial training.⁵⁸

However, the International Council of Christian Churches (ICCC) of Carl McIntire interrupted the relationship between the Korean Church and the American church. In March 1965, the Korea Church of God joined in the ICCC. The American church did not accept this kind of action. Generally, holiness groups did not like the ICCC because it was too Calvinistic and separatist. As a result, their relationship remained broken until the mid 1970s when the ICCC lost its power over the Korean Church and another Church of God missionary went to Korea.⁵⁹ Since then, the Korean Church maintained a good relationship with its counterparts in America. In 1987, an international conference of the Church of God was held in Korea and hosted by the Korean Church.

In 1968, when the relationship with the American Church was very weak, Dr. Conn, a leader of the Church of God (Cleveland) hoped to meet with the leaders of the Church of God. A meeting was scheduled for January 1969 and Dr. Conn and Shrey of the American church, along with HyungJu Ahn and ByungHee Lee of the Korean Church, met together to create a new partnership. However, there was a theological barrier between two groups on “tongues.” Dr. Conn insisted that the evidence of the baptism of the Holy Spirit was the tongues speaking. However, the Korean Church could not accept this position. The cooperation between the two groups did not happen.⁶⁰ Here, we can see that the Church of God in Korea is a Wesleyan holiness group and they have tried to maintain their identity as a Wesleyan holiness group. The Church of God (Cleveland) was a Pentecostal holiness group. According to the 2001 statistics of the Church of God, there are 55 local churches and 16,180 members in the church.⁶¹

The second important holiness group after the KEHC is the Jesus Holiness Church in Korea, which came out of the KEHC in 1961. As seen above, some conflicts among Korean churches lie in the post World War II era. The NCC and the NAE in Korean churches as well as the Holiness Church had fought each other in the 1950s. Some leaders of the Holiness Church suggested withdrawing their membership from the NCC and NAE together. However, NCC-oriented leaders of the Holiness Church rejected this proposal. In 1961, finally some conservative leaders of the church separated themselves from the Holiness Church and formed another Holiness church, the so-called Jesus Holiness Church in Korea.

At that time, Carl McIntire visited the Korean churches and tried to form a Korean branch of ICCC. McIntire appeared to the conservative leaders of the Holiness Church and suggested some financial support which the new organized church needed badly. With aid from conservative leaders and ICCC,

the Jesus Holiness Church founded its own seminary and publishing organization. However, this partnership with ICCC made some leaders of the Jesus Holiness Church uncomfortable because of their long relationship with OMS. Finally, some parts of the Jesus Holiness Church united again with the OMS related Korean Church. However, the relationship of ICCC with the Jesus Holiness people led the denomination to become a fundamentalist denomination in some sense. ICCC did not accept either the Pentecostal movement or liberal churches, so the church emphasized the orthodoxy rather than the holiness experience. The relationship of ICCC with the Jesus group continued until the mid-1970s. Whenever ICCC became weak in America, its influence in Korea became negligible.

Meanwhile, the Jesus Holiness Church in Korea had been interested in foreign contacts. TaekGu Sohn, a former professor of Seoul Theological Seminary and an alumnus of Asbury seminary, contacted some people of Inter-Denominational (later Church) Holiness Convention (IHC) and introduced it to the Jesus Holiness Church in Korea. The Inter-Denominational Holiness Convention is a fellowship of conservative holiness people who thought that American Christians in general, as well as even holiness people in particular, was secularized and that they needed encouragement for each other in the midst of the secular age.⁶²

It was the Annual Conference of May 1967 when the leaders of IHC such as H. R. French and H. E. Schmul visited the Jesus Holiness Church in Korea. The leaders of IHC reported, "the present growth in the Korea economy, and the influx of western ideas, have presented these good people with a more subtle foe than Communism or Shintoism. We advised our friends to raise a strong voice of protest against western evils before they became entrenched in the membership and the ministry. — Holiness is their heritage. BUT THE ETHICS OF HOLINESS LIVING IS IN NEED OF CLARIFICATION."⁶³ IHC wanted to do the same conservative holiness work in Korea as with the Jesus Holiness Church in Korea. In addition to this, IHC provided practical publication aids of Holiness materials for the Korean Church, for which TakGu Sohn was in charge. IHC also gathered some clothes and sent them to the poor Korean churches which needed them.⁶⁴

The most important thing was the sending of a couple of missionaries to Korea. The couple was Dr. and Mrs. Dale Yocum, a minister of the Church of God (holiness) and important figures in IHC. Yocum was educated at Kansas City College and Bible School (KCCBS), MIT, and the University of Kansas (Ed. D.), and served on the faculty and as dean and then president of the KCCBS. Yocum arrived in Korea in 1968 and taught theology at the Seminary of Jesus Holiness Church. Initially, Yocum was aided by IHC and then Evangelical Faith Missions.⁶⁵ The most important work of Yocum was

the teaching and writing of holiness theology. Yocum's books, such as *The Holy Way* (1976) and *Creed in Contrast: A Study of Calvinism and Arminianism* (1986), have been circulated even in the current American holiness world.⁶⁶ Yocum had strongly influenced the theology of the Jesus Holiness Church in 1970s. One of Yocum's influences brought a schism among the Jesus Holiness Church. As seen above, the ICCC had some Calvinistic influence on some leaders of the Jesus Holiness Church. A strong Calvinistic influence in Korean churches affected the Jesus Holiness Church as well. They insisted on the Calvinistic interpretation of predestination. Sohn and Yocum objected to this teaching and insisted that predestination in Wesleyan Arminianism does not mean double predestination, but God's determination to save those who believed in Jesus Christ. In 1972, the followers of Sohn and Yocum formed a new denomination, the so-called Jesus Holiness Church (HyukShin, a reforming group), while the former group was called the Jesus Holiness Church (seminary) because they controlled the school.

This relationship of the Jesus Holiness Church (HyukShin) with IHC, however, did not continue. In the mid-1970s, their relationship ended. In 1977, Sohn visited America and tried to contact the American Holiness group, Christian and Missionary Alliance (C&MA) founded by A. B. Simpson, the founder of the fourfold gospel. Even though Simpson belonged to the Reformed tradition of Higher Christian Life Movement, many holiness people in Korea as well as America thought that Simpson might be a Wesleyan holiness leader.⁶⁷ When Sohn offered the idea of fellowship with C&MA, they were hesitant due to OMS which C&MA knew well and had a friendship with. After much consideration, the C&MA decided to make a sister relationship and provided some financial aid for the construction of a seminary building.⁶⁸ Sohn translated *The Fourfold Gospel* by Simpson into Korean.

In December 1988, two Jesus Holiness Churches reunited as one denomination after 16 years of separation, and the C&MA continued to maintain its sister relationship with the reunited Holiness Church. The C&MA send their missionaries to the SungKyl Christian University of the Jesus Holiness Church even now. KeeHo Sung, the present president of SungKyl Christian University, wrote his Ph. D. dissertation on Eschatology of A. B. Simpson at Drew University in 1991. Now he plays a key role between C&MA and the Korean Church. The Jesus Holiness Church hosted the Alliance World Federation (C&MA world conference) in Korea in 1995 and gathered about 100,000 from 57 countries at Seoul Jamsil Main Stadium. The Jesus Holiness Church in Korea has 932 local churches in 2000.⁶⁹

Conclusion

Perhaps between the 1970s and World War II, nationalism and Christianity had prevailed in the world. Many church historians held nationalistic positions

and criticized mission work as an imperialistic enterprise. They made the foreign side of the story an imperialistic one. This kind of study fails to explain church history fairly because of bias.

Someone calls our time “the period of globalization.” The writer hopes to say that church history is a kind of history of globalization. The Korean Church has been influenced by the American Church whether its influence is good or bad. This study demonstrated how much the holiness movements in America have changed the Korean Holiness churches. A schism among the American holiness churches brought one upon the Korean people; a revival in America brought one to Korea. A theological change in the American holiness circle made the same kind of change in Korea. Therefore, we can call it a trans-pacific movement.

The writer can point out several reasons from previous studies on the holiness movement in Korea documenting why it is a trans-pacific one: 1) a new group (IHC) in the American church had tried to establish its branch group in Korea; 2) someone like Robert Chung and TaekGu Sohn, who had studied in America, introduced new groups to the Korean church; 3) some leaders of the Korean church, who had separated from other groups, tried to make a sister relationship for theological identity as well as financial aid; 4) whenever American holiness bodies wanted to start a mission in Korea, usually they had seriously considered partnership with OMS International, which many holiness groups supported.

In the 20th century, the trans-pacific movement was one side of the story of the relationship between America and Korea. Perhaps, in the 21st century, there will be another side of the story from Korea to America. Therefore, we can write stories on both sides of the Pacific Ocean in 21st century. Already, the Korean holiness churches in America are part of the holiness movement in America. Also holiness students in America will contribute to the scholarship of the holiness movement in the recent future. We should wait for a new story with patience.

Notes

1. One of the best studies in this perspective is R. Carwardine, *Transatlantic Revivalism: Popular Evangelicalism in Britain and America, 1970-1865* (Westport, Conn.: Greenwood Press, 1979).

2. “Bro. Nakada, His Trip to Korea,” *Electric Messages* (October 1904), 3.

3. The Situation in Korea,” *Electric Messages* (March 1907), 2.

4. “Situation in Korea,” *Electric Messages* (March 1907), 2; “Korea and the Full Gospel,” *Electric Messages* (June 1907), 1; E. A. K. “In Korea,” *Electric Messages* (November 1910), 8.

5. “Korea and the Full Gospel,” *Electric Messages* (June 1907): 4. E. A. Kilbourne, *The Story of A Mission in Japan* (Tokyo, Japan: Cowman and Kilbourne, [1908]), 78.

6. William Kostlevy, "Martin W. Knapp, Charles Cowman, and the Origin of the Oriental Missionary Society," *Holiness Church and Theology* vol. 4 (2000), 10 1-123.

7 John Thomas, "The Call to Korea," *Electric Messages* (March 1910), 4.

8. "Brother and Sister Thomas and Family Arrive in Korea," *Electric Messages* (December 1910): 3.

9. "Brother and Sister Thomas," 3-4.

10. Mrs. Cowman, "What is the Cost to Plant Holiness in Korea: Shall We Compromise?," *God's Revivalist and Bible Advocate* (September 7, 1911): 9-10.

11. Lettie B. Cowman, "What it Cost to Plant Holiness in Korea," *God's Revivalist and Bible Advocate* (September 7, 1911), 10.

12. Dana Robert, "'The Crisis of Missions': Premillennial Mission and the Origins of the Independent Evangelical Mission," *Earthen Vessels: American Evangelicals and Foreign Missions: 1880-1980*, ed. Joel Carpenter and Wilbur R. Shenk (Grand Rapids: Eerdmans, 1990).

13. For detailed information of the persons listed above, see William C. Kostlevy, ed. *Historical Dictionary of the Holiness Movement* (Lanham, Maryland: The Scarecrow Press, 2001).

14. *Electric Messages* (May 1910), 5; (July 1910), 12.

15. "A Great Holiness Convention in Korea," *Electric Messages* (June 1914), 1.

16. See William Kostlevy, "Nor Silver, Nor Gold: The Burning Bush Movement and the Communitarian Holiness Movement," (PhD dissertation, Notre Dame University, 1996).

17 Robert D. Wood, *In These Mortal Hands: The Story of the Oriental Missionary Society* (Greenwood, Indiana, OMS International, 1983), 102-103; Lloyd R. Day, "A History of God's Bible School in Cincinnati: 1900-1940" (M. Ed. thesis, University of Cincinnati, 1949), 102-104.

18. B. H. Pearson, *The Vision Lives: A Profile of Mrs. Charles Cowman* (Greenwood, Indiana: OMS International, 1961), 85-86.

19. *The Living Water* (April 1929), 53.

20. Kostlevy, *Historical Dictionary of Holiness Movement*, 218.

21. Cited in Wood, *In these Mortal Hands*, 253.

22. *The Living Water* (March 1934), 47; "Asburians," *Unto the Uttermost Part of the World: Asbury College Foreign Mission Team Bulletin*, Vol. I: No. V (December 1930), 4.

23. Gweneth Thomas Zarfoss, *Faith as a Grain of Mustard Seed: The Story of John Thomas (1868-1940), Welsh Evangelist in Korea* (Dyfed, Wales, UK: Dinefwr Press, 1995), 163ff; 215-216.

24. *The Living Water* (Feb. 1931), 48.

25. ChunYoung Lee, *History of Holiness Church in Korea*, 60

26. Kostlevy, *Historical Dictionary of Holiness Movement*, 230.

27 News of visiting of Choi to America appeared in *The Living Water*, July 1933- March 1934.

28. Donald Owens, *Challenge in Korea* (Kansas City, Mo.: Beacon Hill Press, 1957), 11-20.
29. Owens, *Challenge in Korea*, 46-48.
30. Owens, *Challenge in Korea*, 48-49.
31. Owens, *Challenge in Korea*, 49-50.
32. Lee MyungChik, "Welcome! Brother Chung, Warrior of Evangelism," *The Living Water* (May 1931), 2-3.
33. *The Pentecostal Herald* (Wednesday, May 25, 1932), 7
34. *Unto the Uttermost Part of the World* (December 1930), 4.
35. "Pyeng Yang Revival," *Unto the Uttermost Part of the World*, (December 1930), 4.
36. *The Pentecostal Herald* (Wednesday, May 25, 1932), 7
37. Many reports on the Chung's campaign were in *The Living Water*, *The Pentecostal Herald*, *Oriental Missionary Standard* in early 1930s.
38. For this, Myung Soo Park, "Korea Holiness Church and Christianity in Korea," *Holiness Church and Theology* vols. 6, 7 (Spring and Fall, 2001)
39. Lester A. Crose, *Passport for a Reformation* (Anderson, Indiana: Warner Press, 1978), 88.
40. *The Cross* (June 1937), 1; (Feb. 1938), 1.
41. Educational Board of Korea Nazarene Church, "The Beginning Story of Nazarene Church in Korea," *Separation* (October, 1981), 128.
42. Owens, *Challenge in Korea*, 62.
43. For detailed story of relationship between the Korea Holiness Church and OMS, see my article "The Historical Relationship between OMS and Korean Holiness Church," *Holiness Church and Theology*, (2000).
44. Cf. Keith Drury, "The Holiness Movement is Dead," *God's Revivalist*.
45. *Missionary Standard* (August 1950), 5.
46. Cited in Edwin Kilbourne, *Bridge Across the Century*, 246.
47. Edwin Kilbourne, *Bridge Across the Century*, 249-250.
48. Kostlevy, *Historical Dictionary of Holiness Movement*, 97-100. Edwin Kilbourne, *Bridge Across the Century*, 260.
49. Cited in Edwin Kilbourne, *Bridge Across the Century*, 250.
50. "The Tongues' Movement," *Electric Messages* (Feb. 1909), 6-7
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52. *The Living Water* (December, 1930), 2.
53. Ja-Shil Choi, *I was Called Hallelujah Lady* (Seoul: Seoul Books, 1978), 130.
54. *The Missionary Standard* (February 1963), 13.
55. Edwin Kilbourne, *Bridge Across the Century*, 263-264.
56. Educational Board of Korea Nazarene Church, "The Beginning Story of Nazarene Church in Korea," 132.
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58. Crose, *Passport*, 178.

59. Dae Young Oh, *The Right History of 50 Years of Christian Church of God in Korea* (Seoul: General Assembly of Christian Church of God, 1986), 91-92.

60. DaeYoung Oh, *The Right History of 50 Years*, 152-153. However, Dr. Conn contacted another Korean group and established its mission work in Korea.

61. KapSoo Kim, "Background, History and Present Statistics of the Church of God in Korea," *Holiness Church and Theology*, vol. 5 (Spring 2001), 93.

62. For detailed information of this people, see, Wallace Thornton, *Radical Righteousness: Personal Ethics and the Development of the Holiness Movement* (Salem, Ohio: Schmull Publishing Co. 1998).

63. *Profile of the I. H. Convention* (Salem, Ohio: IHC, [1992]), 80.

64. *Profile of the I. H. Convention*, 80-86.

65. *Profile of the I. H. Convention*, 216.

66. Kostlevy, *Historical Dictionary of Holiness Movement*, 288-289; Wallace, *Radical Righteousness*, 107

67. For an understanding of Simpson's view on holiness, see Myung Soo Park, "Concepts of Holiness in American Evangelicalism" (Ph.D. dissertation, Boston University, 1992). Also for its relationship with OMS and Korea Holiness Church, see Myung Soo Park, "Theological Roots of Korea Evangelical Holiness Church" (STM thesis, Boston University School of Theology, 1992).

68. Telephone interview of the writer with TaekGu Sohn on January 3, 2002.

69. SangWoon Chung, "Theological Roots, History, and Present Situation of Jesus Holiness Church in Korea," *Holiness Church and Theology*, vol. 5 (Spring 2001), 114-115.